

THE KOREA MISSION FIELD



VOL. XVI. 行發日一月六年九正大 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 6.

LEADING ARTICLES:

Revival in the Songdo District.

C. N. Weems.

The Church Union Question in Korea.

H. A. Rhodes.

The Climate of Korea.

E. W. Koons.

Language Study—a Devitalizing Agent.

Miss M. G. English.

Joys of Missionary Work.

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PRINTED BY STUDENTS OF THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, CHOSEN.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.00 (\$1.50 gold or 7s.6d). Single copies, 25 sen.

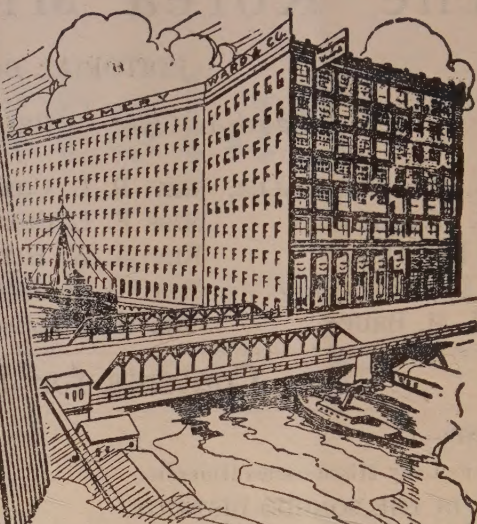
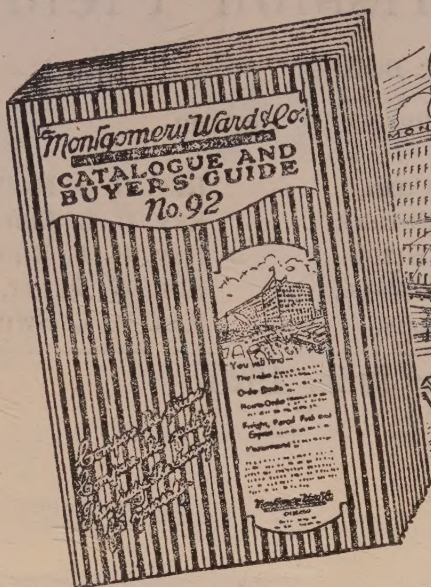
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVI.

JUNE, 1920

No. 6

The Revival in the Songdo District.

Fifteen Hundred Seekers and Eleven New Groups.

BY C. N. WEEMS.

Since the early fall of 1919 there has been in evidence a decided turning toward the Church on the part of the Korean people. My attention had been called to this awakening by two of the experienced preachers, and accordingly, just after Annual Conference, I called a meeting of the workers in the District to consider plans for the fall work. The date and program for the District Conference were fixed; and twelve or more revivals were planned, the leaders being secured by interchanging the circuit preachers. As usual we combined with these Bible study for the morning hours and personal work in the afternoon. With the advice of the preachers who are members (on trial) of the Annual Conference, and after earnest prayer, I selected four men to form a preaching band and with the purpose of strengthening the small churches, sent them first to Kuh Ruh Ri, a village where we had already a small group consisting of only one believing household. About ten new people came in as a result of this first effort of two or three days. The Band next went to a promising place on the railroad, Nam Chun, where there was no organization. A Korean young man, who had formerly been the principal of the public school at this place, and is a sincere believer, secured the use of the school building

for preaching services at night, and as a result of three days' personal work and preaching on the part of the Band, thirty new believers were secured. A house was rented for a temporary place of worship, and one of the theological students was sent to develop the congregation.

While this work was going on our lady evangelistic missionary, Miss Edwards, sent a party of Bible women to another railroad station, Han Po. Here a group of about twenty women was gathered and one of the volunteer Bible women, who had a little property, bought a dwelling house as a temporary church, and the class leader from a near-by congregation was asked to lead the services at this new place.

While on the round of the first quarterly Conference a very interesting situation was found at To San Eup. A prominent family, consisting of a venerable father and two grown sons with their families, in all about twenty people, had decided to believe and were ready to destroy their fetishes. This result had been brought about in a very interesting way. The father and sons had been imprisoned and had heard the Gospel in jail; a daughter had been sent to Holston Institute and that fact had its influences; but probably the most important factor in the problem was the presence and

active work of a young Christian doctor who was the close friend of the younger son and had continually exhorted him. This young man had promised his friends to become a Christian on the very day that we passed through. The Korean preachers who were with me arrived first and after preaching to the old gentleman, went upon request, into the inner house and preached to the women. The whole house decided to believe and had already gathered together a half-wagon load of rubbish (formerly offered to the evil spirits) to be burned, when I arrived.

When the revivals began the Preaching Band was divided and sent to the places where revivals were being held to assist in the personal work. Very gracious results were secured. At Ok San some thirty new believers came in; while at Ko Rang Po there were seventy or more.

About this time the Lord worked in an entirely different way to establish a group. Three little girls from Ko Sin Un had attended a *Kul Pang* (study room) at Paum Nai, seven miles away, until the school was discontinued. Upon returning home they, with a good woman, kept up religious services every Sabbath, until several men, including the husband of the woman, who had at first persecuted the movement, joined the little band. Two men would go out from Paum Nai each Sunday and hold services for them. When I visited the place twenty people were already worshiping regularly. I gave them a Discipline and Sunday School literature. Later the District Evangelist and Rev. Kong Cho Won and the pastor, Rev.

Chung Chai Duk, held a revival for them and baptised the more promising ones, including the girls and women who had started the congregation. They are now planning to buy a building for temporary use as a meeting place, and give every promise of becoming a really spiritual church. The congregation will pay one-third of the price of the building and we furnish two-thirds out of Centenary funds.

During the month of January the Preaching Band made a campaign through the eastern part of the District, on which they secured one hundred decisions including one new group at Mou Nam Ni.

At the time of the Korean New Year volunteer preaching bands were organized in each of the nine country charges, under the direction of the pastors, and spent from five to ten or more days in a campaign for new believers. About five hundred new decisions were reported from this effort, and six new groups, two in each of three circuits, the Kwang Duk, the Echun North, and the Echun South.

In addition to the above several individual churches have shown remarkable growth during the year: North Ward, Songdo, has grown steadily for a year, having now one hundred and fifty new believers, including some choice young men; Echun Eup has seventy-five new attendants, among which are all the Korean teachers of the Public School; Paum Nai in the Pyung San Circuit reports thirty-nine new people; and To San Chang, To San Circuit, fifty-four. Since last fall we have had a total of fifteen hundred and eighty-two seekers, and eleven new groups.



The Church Union Question in Korea.

BY HARRY A. RHODES.

(Continued)

In approaching the whole Church Union question in Korea, as between Methodists and Presbyterians, we can make certain assumptions as follows:

(1) That neither denomination would be called upon to give up any essential or vital thing. That doesn't mean simply compromise, with the result that the members of the union Church could believe anything or nothing. It means that the so-called essentials or fundamentals belong to both Churches, and that on doctrinal matters everybody would go on believing as before. Baptismal vows and practices, the celebration of the Lord's Supper, methods of worship, forms of prayer and praise, would remain the same. Creeds would be shortened somewhat and be the better for it. We would have a better form of Church government than either of the present denominational systems.

(2) We can assume that if a union is consummated it would be a real union and not the absorption of one denomination by the other.

Although Presbyterians to Methodists in Korea probably number two to one, no one should assume for a moment that the larger body would presume to dictate because of its numerical strength. It would be bona fide union with equal voices for all participants.

(3) We should realize that the discussion of this question just now is most timely. We are all aware that denominational prejudices are the hardest to overcome. There isn't much in the history of the Protestant Church to encourage union. But there is a lot in the present world situation politically, socially, economically, and ecclesiastically to give us some assurance. In our short span of life we have seen a good many supposedly impossible things happen,—the north and south poles reached, Darius Green's flying machine made

to work, wireless telegraphy, prohibition in the United States, woman suffrage, powerful monarchs dethroned, etc., etc. Rip Van Winkle would not have to sleep twenty years now-a-days in order to wake up and find a new world. There is hope then that even the Churches will be able to get together. Economic interests, largely, forced prohibition upon us and it begins to look as if there is going to be enough outside pressure to force Church union. It may be that the world will demand a united Church. The Allies learned a few things about united effort, and we will learn sooner or later that the hosts of wickedness cannot be put to flight in a divided campaign. It is an open question whether or not we will ever be able to take Korea, or any other mission land for Christ, denominationally.

(4) Again I think we can rest assured that a united Church would be agreeable to the Koreans themselves. Can we have an indigenous Church in Korea in any other way? If Koreans want denominations, they should be allowed the privilege of making their own. I wonder what the terms "Northern and Southern Methodist", "Northern and Southern Presbyterian" mean to them anyway. It is bad enough that the Civil War isn't over yet, ecclesiastically, in the home land; how much more to be regretted that we must carry the terminology into foreign lands.

(5) Again, we may assume, I think, that the burden of Scriptural evidence is on the side of organic union. Some may feel that the Scriptures do not have anything directly to say on the subject. All denominationalists claim to be scriptural. All forms of Church government have a Scriptural basis in part. We have long been exhorted to believe that the Scriptures emphasize only a unity of spirit. What a host of denominationalists have been content to talk about that kind of union. I am reminded of the woman who

begged off from buying a ticket to a charity concert by saying to the man who came to sell tickets, "I am sorry I can't go. I will be with you in spirit." "All right madam," he replied, "where does your spirit wish to sit? I have tickets here all the way from 75 cents to \$3." That kind of a spirit doesn't bring in money for charity purposes, and this 'spirit of unity' talk doesn't seem to satisfy the plain meaning of the Word, chapter in and chapter out, nor does it seem to give us the strong vigorous apostolic Church, the strength of which seems to have decreased as it became organically dis-united. We will not find fault with the Scriptures because they have been made to support every kind of heresy, every hurtful institution, and both sides of every war. The fault is in men and not that the Word of God is not sufficiently plain. Some day we shall wonder how we ever read the Scriptures in any other light than in favor of something more nearly approaching organic union than anything we have at present.

To consider this subject prayerfully is the only method of approach to it. Either Church union will come about that way or it will not come about at all, until it is forced upon us from the outside or until the weaknesses and failures of the Church force us to try the Church union plan. It is perfectly plain that we must get to the point where the opposition to union will be a comparatively negligible quantity before anything can be accomplished. Even without opposition lukewarmness on the part of any considerable number would delay progress. As long as we hear frequently such remarks as, "Now let's not hurry this, let's go slow," very little can be done. We surely are moving slowly enough. A joke was played on the members in the recent Church union conference between the Methodist Episcopal Church and the Methodist Episcopal Church, South, which met at Louisville, Ky. The conference had sent a telegram to President Wilson and the Senate urging that the Peace Treaty be ratified without delay. The next morning one of the members of the Con-

ference asked permission to read a message from a telegraph blank that he held in his hand, and all the members of the Conference stood. He read, "Your communication requesting an early ratification of the Treaty has been received. Considering the progress you have made in three and a half years with your own task we are tremendously impressed with your exhortation"—Signed: Woodrow Wilson, Thomas R. Marshall, Henry Cabot Lodge." Gradually the members realized that they had been hoaxed and shouts of laughter followed. The joke has in it a lesson for many a conference on Church union and a lesson for the missionaries in Korea. Let us face the question fairly and give an honest man's opinion after earnest prayer. Let us not hide behind the excuse that this is not our affair but that it is up to the Koreans. If our leadership amounts to half as much as we imagine it does we cannot escape responsibility in the matter. The Koreans certainly were not responsible for building up denominational Churches here, and if they felt free to act they might not continue our present denominations. But we as missionaries can't continue to sit on our denominational fence lines and expect the Koreans to feel free to pull them down.

In conclusion I wish to point out some of the mistakes we are apt to make in considering this question:

(a) It is a mistake to minimize its importance. We may hide our heads in the sand or close our eyes to facts, and imagine that everything is all right, but if everything is all right this question would not be up again in intensified form.

(b) It is a mistake to think that this question will be solved without a propaganda, without agitation, without educative measures, without prayer and conference together on the subject. No progress, no reform, no change for the better comes of itself. We should bear with each other in the frankest, fullest, freest discussion, but always in the best of spirits.

(c) It is a mistake to think that we should not talk over the matter freely with our Korean brethern. This question will not be solved by either the missionaries or the Koreans working separately. Either of these bodies by a mild opposition or by inactivity can hinder progress and can block even a serious consideration of the subject.

(d) It is a mistake to think that we have made any progress toward union during the last ten years or to imagine that there is anything very comforting in the present situation. So far as we can judge, humanly speaking, the chances for union in Korea are less and less from year to year.

(e) It is a mistake to think that we can have both union and denominationalism. Even according to the somewhat loosely constructed Federal Union plan some denominational characteristics must disappear. All that is necessary and essential can be preserved, but denominational prejudices, strivings for advantage, and a lot of other things must go.

(f) It is a mistake to think that anybody wants a union that is not real. It goes without saying that a forced union would be valueless. We as individuals, however, might force ourselves to give the subject our earnest prayerful consideration with a reasonable hope that we may be able to come into unanimity.

In approaching this whole question we should keep in mind that the chances are that we missionaries will be opposed to union. We have been raised as denominationalists and it is difficult to get away from our 'bringing up.'

Not only Orientals but also Occidentals, especially in religious matters, are naturally opposed to change. We should be wary of trusting ourselves, our inclinations, our desires too implicitly. Rather we should take ourselves in hand and try to find out if there may not be better ways of carrying on the work of the Church and of Missions than those we have known. It is not easy to do this but it can be done. We can endeavor to read the signs of the times; we can ponder upon the changes toward union and cooperation that are taking place in all fields of human endeavor; we can consider the aspects of this new world in which we live; we can meditate upon the union trend of Scriptural teaching. And we must recognize, I think that the only diversity in God's plan is diversity in unity; it is the diversity of the members of the body where there is perfect unity and organic union at that. This is the kind of union that we all want, and it is the kind that we do not have as yet, and many of us fear that denominationalism cannot give it to us. If it can, or if we can get it in spite of our denominationalism, let us go on; but the results are not encouraging. We believe that "we being many are one body in Christ" but we are not yet sufficiently "members one of another." Let us be willing to try any reasonable plan that may help us on toward the desired goal "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ".

The Climate of Korea and its Probable Effect on Human Efficiency.

A review by E. W. KOONS, of a paper by Dr. J. G. VAN BUSKIRK, under a similar title, appearing in Volume X. of the Transactions of the Royal Asiatic Society (Korea Branch), 1919.

This paper is a remarkable piece of original work. The author cites a number of books that have guided his investigations, and gives deserved credit to the Government Reports for meteorological data. But he is the first to attempt to "estimate the total probable effect

of the climate of Korea upon human efficiency."

Many of us, who have lived in Korea long enough to have ideas about the climate, were surprised by the comparison drawn with other lands.

"Korea extends a little south of Spain, Italy, and Greece, and not so far north as Italy. Seoul is in the latitude of Sicily and Southern Greece. Korea is just a little north of Palestine.....Antioch is in about the same latitude as Kongju.....Korea has about the same range of latitude as California, but lying a little further north."

The reviewer's sole difficulty is to refrain from quoting too extensively, but limitations of space require us to pass on to the formal discussion of the subject, which is divided into (A) climatic conditions, and (B) the probable effects. "A" covers the following points: Seasons, Temperature, Humidity, Rainfall, Storms, Winds, and Sunshine and Clouds, certainly an exhaustive list.

Winter deserves special mention, as it is more severe than the comparisons made above would lead one to expect. Chukochin, on the Manchurian border, is in a class by itself, with an official report of 41 degrees below zero !!! (where does that leave Italy and California?) As this review is not technical, all temperatures will be given in Farenheit ratings, though the author gives Centigrade as well. Chukochin reports nearly 4 months with the daily maximum temperature below freezing, while Seoul had in the period from 1911-15 an average of 28 days a year with the temperature below freezing every hour of the day. But Fusan and Mokpo never have "zero weather" and Taiku reports it but seldom, with 1.4 below for the limit.

Summer in Korea is more trying than in places in the U. S. having the same mean temperature. Taiku has the hottest weather, with an average of 47 days per year with the mean temperature above 77 degrees, and 7 days with this as a minimum. It is the duration of this heat that counts, not its intensity. At Taiku also the Summer is longest, with a mean temperature above 59 degrees for 5½ months of the year.

"The humidity of the summer is high, and this, with the steady heat and the rains, makes the total effect of the summers quite depressing."

Spring and Autumn are nearly ideal seasons in Korea.

Temperature is treated as the most important part of the subject. The range for the whole country is great, amounting to 143.6 degrees. Chukochin has a range almost as great, from 41 below zero to 96 above, showing that, in spite of the severe cold of the far North, the summer heat is nearly as great as in the South. Taiku and Seoul have much the same range, about 100 degrees, while Mokpo and Fusan have less, being 88 and 85 degrees respectively. Pyeng Yang has a range of 116 degrees. In all cases, the greatest cold occurs in January, and the greatest heat in July or August.

This article, of course, is unable to suggest the full and illuminating charts that show curves of temperature for the year and much other data; those interested will be able to procure the original from the Royal Asiatic Society and study them at first-hand. We can only give a few gleanings from the elaborate table of mean monthly temperatures, which covers 9 places in Korea, and twice as many cities in Asia, Europe, and the U. S. The maximum and minimum for Seoul and New York City are almost the same, with Seoul's summer a little longer, and its winter a trifle less severe, while Washington and Pyeng Yang run close together.

Wilmington, N. C., is a single degree warmer than Taiku in summer, and perhaps 5 degrees warmer in winter, while one who was accustomed to the weather of Mokpo would find himself quite at home in London.

The matter of variations in temperature receives full attention.

"There is not very much variety in the temperature of the summer months and in winter there is quite enough of it. I wish to emphasize that point. We have enough data to enable us to state that there is greater variation in the Northern part of Korea than in the Southern part. I am convinced that this is one of the factors in producing a more hardy and energetic people in the north of Korea than in the south."

The relative humidity in Korea varies from 65 to 77 per cent for the year according to the locality, being of course greater everywhere

in the rainy season. It is about the same as in the eastern part of the United States, greater than that of Italy, but less than that of England! Some days in the summer have 100 per cent humidity, and in the winter a few days have less than 50 per cent.

Rainfall is greatest in the vicinities of Fusan with an annual record of 60 inches, while the Manchurian border has only 24. Drought is almost unknown (*sic.*) and even in summer, the record of 33 days of successive rain (Wonsan in 1905) is an exception, the next longest record being 17 days. The mean rainfall for Pyeng Yang is about that of the Missouri Valley, while that of Seoul exceeds that of the Middle Atlantic States, but in both cases Korea shows great concentration in the summer, while the American records run almost evenly for all months of the year. The heaviest rain for 24 hours is reported from Seoul, 10 inches.

Of storms there is little to be said, storm centers seem to cross the country not more than 10 times a year (they regularly pass over the U. S. about every 7 days.) Typhoons occasionally reach Korea in summer. The infrequency of severe storms of thunder and lightning is remarkable. Tests with the "ozone-gauge" have been made, but for a short time only, and the results are not conclusive, though the "starch-iodide papers" used have shown some change in color, indicating a trace of ozone, or probably hydrogen peroxide—but considerably less than in the Central United States, and probably due to proximity to the sea.

Winds are of the Monsoon type, blowing in summer from the South, and the rest of the year from the North and West. The climate is determined largely by these winds. Calm days are rare in any part of the country but violent winds are also rare. Seaports like Mokpo and Chemulpo report winds over 20 miles per hour on more than half the days of the year, but Taiku, Seoul, and Pyeng Yang report only 10, 20, and 19 such days. Most of the strong winds are in March and April.

Korea is a land of sunshine and bright skies. Mokpo, with the poorest record, has an average of $6\frac{1}{2}$ hours a day for the year, and Pyeng Yang has over $7\frac{1}{2}$ hours a day.

Figuring on the basis of possible sunshine for the year, Pyeng Yang leads with 63 per cent, which is not so far behind Denver's 69, and even compares well with Los Angeles' 73. Taiku with 57 per cent is ahead of New York City (56), and Seoul and Wonsan follow with 54.

"We see that Korea and 'Sunny Italy' have about the same amount of sunshine. Compared with Southern California and the Southwestern States, Korea has less; these regions have about as much sunshine as any place in the inhabited world, probably too much for the best good. Korea has about the same amount of sunshine as the Middle Atlantic States, as it has about the same rainfall and temperature; and there is probably not much difference between the Middle West and Korea, but more in Korea than along the Great Lakes. It must be noted, too, that in Korea the greatest amount of clouds coincides with the time of greatest heat, but in the central and eastern United States the summers are seasons of great sunshine, the winters being more cloudy..... the clouds in Korea help to protect us from the intense sunshine of the summer, a distinct advantage in favor of Korea."

Observations with the "Black-Bulb Thermometer" are quoted, but they are as yet very incomplete. In Seoul the difference in April 1919 was often 15 degrees (Centigrade) and sometimes as much as 20, showing intense heat radiation and insulation. We shall look for further data and conclusions on this point later.

Probable Effects of Climatic Conditions.

"The main factors in estimating the effects of a climate are the Mean Temperature month by month, the Variability of the weather, the relative Humidity, the frequency of Storms, and intensity and amount of Light.....Of these the most important one is Mean Temperature.....In estimating the effects of temperature upon man the greatest factor is that of mean monthly temperature. Months that are torrid in temperature have the effect of the Torrid Zone, and frigid months have their effects according to the severity of the cold.The length of the hot season and of the cold one affect our estimates."

The ideal temperature for the white man is about 59 degrees Fahrenheit, and greater heat or cold cause decrease in efficiency, irrespective of other factors like humidity. Tables have been prepared and printed showing this graphically, and the author has made out similar tables for Korea, showing the curve of efficiency as affected by temperature changes alone. The best figures are for May and October, summer and winter causing marked decreases. We try to mend matters in the winter by heating our houses, and doing most of our work indoors. (Note by the reviewer. It is not clear that the author has fully allowed for this compensation in his later calculation.)

"In parenthesis, I will say that the foreigners generally keep their houses too hot in winter. A temperature of 70 Far. is rated at about 97.9 per cent, we ought to keep the house at 60 Far. which is rated at 100 per cent. If we have more moisture in the air, the latter temperature is as comfortable as the former and better for health and efficiency."

Taking the temperature alone Spring and Fall show the same curve. But the stimulation of fine autumn weather with a falling temperature is greater than that of Spring weather with the same thermometer readings but a rising daily average. This is because within limits a fall is more stimulating than a rise, and further the effects of the severe cold last longer than those of the summer.

"As to whether the effects of temperature are the same for the Korean people as for the white race, I cannot say definitely. I think the effects will be practically the same, but with probably a slight advantage in favor of the Koreans in capacity to stand hot weather. My hopes are that we can work this out and find the optimum temperature for Koreans and how well adapted they are to their climate."

Variation from day to day comes next as a factor in efficiency.

An unchanging climate lacks stimulus. "There is considerable evidence to show that a continuously fine climate, even at the ideal temperature, is a factor in producing nervous disorders, especially neurasthenia."

The people living where they have "weather" are the most virile.

The Winter daily variation (mean figures) is sufficient and not excessive.

For the rest of the year, a deduction on the efficiency scale of 100 per cent was made where the variation was less than 3.6 Far. For the times of least variation this amounted to 2.5 per cent on the whole 100.

Humidity has its effect also. During Spring and Autumn the humidity and temperature are so near the optimum that only a very slight reduction is called for. At 68 Far. or less, humidity up to 60, per cent is good; at temperatures above that, excessive humidity calls for a reduction of from one-tenth of a percent to 3 per cent for the Summer. In Winter humidity is not enough to cause a reduction, but if moisture is not provided in the houses the air there becomes so dry that both furniture and people feel the effect.

The comparative absence of storms should further reduce the figure from $\frac{1}{2}$ to 1 per cent.

There is stimulus in a storm, it produces a good reaction.

Storms also bring cloudy days, and unless the cloudy period is too prolonged, efficiency is greater on cloudy days. "WEATHER IS GOOD, storms, cloudy days, and changes in temperature, all stimulate man."

My present opinion is that Korea has too much sunlight for the highest human efficiency, it is over-stimulating, and especially causes neurasthenias, which are very common in Korea both among the Koreans and foreign residents. I will not attempt to estimate the extent of its influence."

"So far as mean monthly temperature is concerned there would be no great difference in the effects of the climate of Korea and that of the Eastern part of the U. S., but there is a difference in favor of the latter on account of the humidity and lack of storms and variability in the climate of Korea. . . . It is a matter of common observation that we do not recuperate so quickly here as in the homeland. . . . I feel sure that the amount of sickness among the foreign residents in Korea is greater than among an equally carefully selected group at Home. . . . I have

suggested 3 main causes of this reduction of human energy in Korea."

In regard to the Koreans, we see the effects of climate in two ways. The people of the North are superior to those of the South in energy, and while climate alone may not be responsible, it has its part. Compared with people of the more stimulating climates of the West, the Koreans are lacking in energy and vigor.

Professor Huntington compares climates by taking the monthly ratings, and combining for the year. This would make 1,200 points mean perfection. He rates 1,175 as "Very High," 1,140 to 1,175 as "High," 1,125 to 1,150 as "Medium," and so he rates Korea as "High." Dr. Van Buskirk agrees with this, from his more minute study.

He grades Seoul, Chemulpo, and Taiku each a little above 1,161, Mokpo (on account of a long humid summer) gets 1,159, and Pyeng Yang 1,160, while Chukochin, on account of extreme cold, gets only 1,157.

Huntington ranks practically all the Central and Eastern parts of the U. S., and Central Europe, above 1,175. Korea would get 1,170 on monthly temperature alone, it is the humidity and uniformity, with great summer heat, that bring this down 10 or 15 points.

Climate cannot be changed, but the other factors, like customs, superstitions, poor sanitation, ill-balanced diet, and others that might be mentioned, that decrease efficiency

in this country, may be changed for the better, with the result of higher efficiency and richer opportunities for the whole nation.

The article concludes with some "Advice to foreigners living in Korea" and the reviewer can not refrain from quoting part of it.

"The obvious conclusion is that we need to realize what this climate is, and to be content to live less of the "strenuous life," to know that it is not necessarily a sign of laziness if we are less inclined to exertion, and to live a wholesome life of good hard work with rest and recreation.

Develop your coat of "summer tan" slowly, then you will be able to stand much more exposure.

Avoid constipation at all times, but especially in Summer.

Eat plenty of fresh fruits and vegetables. Drink plenty of good water, even at meal times. It will do you good and your digestion will not suffer, and you can stand the climate better.

It is sensible to take a noon-day rest, even if you have to work later, the cooler morning and evening hours are best for work.

And don't over do your sea-bathing. If you are cold and tired after it, the chances are you stayed in too long, or overexerted yourself; if neither of these is the case, consult your doctor.

Try to keep your house at 60 to 65 degrees Far. in Winter and be sure the air has plenty of moisture. Sleep in open rooms.

Why not take a little vacation at the Holiday Season? The cold weather reduces your energy, recuperate a little.

Remember that a weary nervous system is easily irritated.

It takes more grace to keep sweet then, so do not walk into temptation."

Adventures in the Lace Making Industry. Second Trip.

BY LOIS HAWKS SWINEHART.

As it was impossible to persuade an experienced Chinese lace maker to return with me to Korea, it was up to me to return to Kwangju and take two Korean girls with me back to China. The girls weren't hard to get but the passports were. The Chief of Police Station (this is the title by which he is known among the English-speaking Japanese) drew his breath through his teeth, and metaphorically tore his clipped

hair when I appeared before him, and requested a passport for my little girls to far away China. One of these children had been in prison for having waved flags in the demonstrations of last spring, and naturally she was regarded as a lurid rebel,—though she doesn't look the part. She is just four feet eight in height and has the sweetest smile in the world. Both she and Gautney have been in our Kwang-

ju schools for several years, and they knew enough *Hanmoon* (the Chinese written character) to make themselves understood in China. The missionary pleaded their innocence and generally docile characters, and promised that they should become neither public charges upon the parish of China, nor centers of seething political revolt and sedition against the Japanese Empire. Furthermore, she, the missionary, undertook that all of the expenses of this experiment should be borne by herself; and this pressed so deeply in upon the consciousness of the Chief that the passports were forthcoming immediately.

The missionary had provided each of the little girls with a black "*touramaggie*" and when dressed for the journey they looked exactly like blackbirds, and she so called them.

The children saw a railway train for the first time when they reached the station of Shoteri, and their eyes shone like beads when the engine pulled in sight. Connections could not be made at Taiden, where we changed cars, and the first night was spent in a Japanese inn. The two little blackbirds took a bath in the public tub of the inn and splashed about in high glee. Sleeping upon the floor under thick wadded quilts was no hardship to them, and when we arose to take the train at four o'clock in the morning they were as fresh as daisies.

That day was given to sight-seeing in Seoul, and to their excited imaginations the Post Office was Westminster Abbey, the Bank was Buckingham Palace, and Dr. Clark's church was St. Paul's cathedral. The one place they had longed to visit since first they could remember was Miss Dean's school, and the night spent there was like a dream of fairy-land come true.

No boats were sailing from Chemulpo to Chefoo for some days and the missionary was told plump that never again could she make that wild trip from Antung to China, so tickets were purchased via Mukden and Dairen. Twenty-four interminable hours were spent between Seoul and Mukden. The missionary put the little Koreans in a third class coach in

the care of a matronly looking woman, then went into the second class coach, which was suffocatingly full of Japanese. She was rather lonesome for she was the only American upon the train.

Her Japanese traveling companions took off their shoes, curled up, smoked cigarettes, and slept. She didn't want to take off her shoes and curl up, didn't know how to smoke, and couldn't sleep, so time dragged heavily.

At midnight the lively border town of Antung was reached, and the passengers were rudely awakened by a cohort of Japanese soldiers in Sam Brown belts, who stood at attention in the doorway while customs officials inquisitively went over the baggage of the crowd.

Once in Manchuria the Japanese passengers gave way before an incoming horde of Chinese. These all were encased in wadded and fur lined garments so tight that they must have been put on with a shoe horn. They looked much like bolsters dyed blue, set up on two feet and crowned with tiny black caps.

The thermometer was dropping steadily outside, for we were going almost due north, but the interior of the car was kept at about 89 degrees, Far.

As morning dawned the plains and hills of Manchuria gradually assumed shape. The low adobe houses of the natives had a strangely familiar look, and for a moment the traveler thought she must be in New Mexico or Arizona. The architecture of the Manchurian peasant is startlingly like that of the Mexican Indian. The fields are broad and cultivated to the limit. In furrows, as regular as though shaped with a comb, winter wheat is sown, and thrift and good living are everywhere apparent.

The native conveyances are dump carts mounted upon two wheels formed of three crossed planks, rimmed with a nail studded tire. There are no springs and a traveler has all the comforts of a tramp on a flat tired freight car. These carts are drawn over the medieval mud flats used as roads since the time of Confucius (B. C. 500), by a zoo! There are always three animals at least,—two ponies and a cow,

or two cows and a pony, or a pony and a cow and a donkey. Farther north in Siberia they say that women are hitched up with the other domestic animals when the spring plowing is urgent.

Chinamen tell the temperature by the number of coats they put on, one over the other. That morning it was six coats cold. At Mukden the train steamed into a modern Union Station quite equal to that of the station in Columbus, Ohio. Its appointments were modern in every way, but the crowd that surged beneath the stained glass dome, and in and out through the swinging brass-trimmed doors was an Asiatic crowd, and strangely out of keeping in that setting. Although the air was crisp and sharp, the temperature was not below the average winter temperature of Chicago. I was very comfortable in ordinary winter wraps, but every Chinaman and Japanese was bundled up to his eyes in fur, if he could afford it, and in old bed quilts, tailored, if he couldn't. The coolies wore fur lined caps, moth eaten and mangle. One bright American says that what those old caps need is a sheep dip and a national hair cut! I quite agree with him.

We were a rather forlorn little group of three, for we looked like foreigners, and felt like immigrants. But we didn't mind it much for we knew we were upon a pilgrimage for the King. My little blackbirds spent the most of their time when traveling in reading their Bibles.

Japanese rice and queer tasting vegetables were becoming rather boresome, so I was mighty glad to stumble upon a train boy who was selling milk in bottles,—yes, I knew it came from the worn cows who draw the carts,—but I was worn too, and very hungry and thirsty.

I was struggling hard to buy a ticket from Mukden to Dairen, all the while keeping an eye open for Bolsheviks (for we were dangerously near their territory), when I spied a real Englishman, and I think I shall never hear anything sweeter than his English accent, as he volunteered to help me "change car" as the Japanese say, in that queer city.

It isn't hard to believe in Bolsheviks in Manchuria, for there is an income tax on baths and shaves, and everyone tries to evade it.

The car we boarded at Mukden was crowded with more Chinese in fur lined coats and plush caps (popular in the United States, era of 1880).

At eight o'clock that evening we reached Dairen, eight miles from Port Arthur. I wanted to jump up and down for joy at the sight of paved streets, tall buildings, and a stone viaduct illuminated by clustered moons of electric globes. It might have been an American city except for the Oriental population. We slept that night upon the floor of a Japanese inn. I know now why Orientals pad themselves with quilted clothes.

We ate boiled rice, without salt, served in small tubs with a wooden spoon, green seaweed and boiled turnips, but we didn't eat the sliced devil fish, nor the crab claws fried in castor oil.

The next day we went to the American Consulate just to look at the loyal old stars and stripes—that flag always stiffens the courage of a travel worn foreigner.

Next we went to have a peep at the boat that was to carry us across the mouth of the Pechili Gulf to Chefoo, China. One look was quite enough, but there was no other answer to our problem, as we couldn't swim that far. We bought tickets for the passage, and boarded the boat. In our stateroom there were eight berths and seven of them were already comfortably occupied by seven wadded and fur lined Chinamen. The missionary threw her weary frame into the remaining berth, and the little blackbirds sank down upon the roll of steamer rugs and were asleep within five minutes. The atmosphere was stifling and the cockroaches alive to the occasion. I didn't mind the large, well trained ones who kept to the sides of the berth, but the little irresponsible ones made side excursions of investigation, and kept me in terror. One missionary has said that where she most objects to cockroaches is in her chocolate; but another one

remarked that what she objected to most was the chocolate in her!

The waves rocked and rolled that tiny craft into the port at Chefoo, and never was morning light and the sight of land more welcome. Our long pilgrimage was over, and we ran up the steps of the old stone wharf with light hearts and keen appetites.

The sight of the little Koreans in their native costumes created an immense stir among the Chinese, and when we reached the McMullen lace schools they were welcomed with open arms. When the friendly girls of the school learned that one of the Koreans had been in jail for joining in the demonstrations of last

spring she was almost canonized on the spot.

My little girls have now been in China four months, and they have learned the torchon lace-making almost perfectly. They have proved that the skill of the Korean girls is quite up to that of the Chinese, and within a few months I hope to have a real lace industry in Kwangju, that some day will extend from Syen Chun to Soon Chun, and be the means of helping thousands of poor women and girls to earn a decent living,

This effort is for all of Korea. Wont you please pray with me that it may prove successful?

The Second Degree in the Order of Korean Itinerators.

BY ROSCOE C. COEN.

My flying trip of four days last September with Mr. Toms in his South District was the first degree of my initiation into the mysteries of the Order of Korea's Itinerators. This first experience served to show me that I was but on the threshold of the vast unknown. The door was opened now, and I could see the long, winding labyrinth stretching away before—all the mysteries of which even a thirty-third degree Itinerator might not know. With all the eagerness and the daring of youth I waited my second degree in the Order. In spite of all the gruesome tales I had heard of the hardships and trials of many a tender-foot who had preceded me in exploring those regions beyond the vale in company with Dr. Clark, I counted myself extremely fortunate to travel with one who had so long and well "endured hardness as a good soldier."

I confess to no small degree of temerity, however, when I woke on the morning of our departure to find the rain pouring down. There arose before my eyes visions of myself laboriously, and painfully, yet valiantly, push-

ing my bicycle along muddy roads and over rugged mountain passes; carrying it over my head while I waded through rushing mountain torrents of ice-cold water; suffering the sting and chill of half frozen garments flapping against my weary legs; or shivering in agony as I "lay me down to sleep" in a wet bed in a fireless Korean room with the thermometer at zero outside. Nevertheless, I donned my rain-coat, bade my wife good-bye, (for all the world like a soldier boy going to France) and set out to meet Dr. Clark at his house at the appointed hour. I felt at once like a "lamb led to the slaughter" and a martyr of the first degree.

I found Dr. Clark bargaining with one of these modern highway robbers, who call themselves by the more mild name of "Moppus." Having secured the services of one of those honourable gentlemen at a rate which would make him independently rich for a week or so, and yet would not create too large a deficit in our itinerating account, we sent him on his way rejoicing—that is he was rejoicing. The

only real benefit I could see derived from the hour of bargaining, was that we had saved seventeen cents on our pony driver and the weather had cleared and the sun had come out.

After Dr. Clark had collected his wits and a few other belongings we started on our way. My former fears all melted away like snow before a summer sun, as we rode leisurely along a fairly good road, and Dr. Clark began to pour out a continuous stream of conversation (if you can call it conversation when one person does all the talking). Anyway, he began to give me a vast amount of information concerning the country, the work, and the language. He made most every stream, mountain, village, and even the stones by the wayside eloquent with the history of Korea. So interested was I in the stories of shrines and monasteries that we were in the house where we were to stay over night almost before I knew it.

As our load had not yet arrived, we ate Korean food for lunch much to my satisfaction. After lunch there was an officers' meeting at which an effort was made to correct some difficulties in the church, in fact, a church quarrel very much like the ones we have in America. The result of the conference, too, was much as in America—conditions were left much as they were found, in the hope that God would in some way remove some of the obstacles, human and other wise, before another year.

As early next morning as we could secure a pony to carry our load, we were on our way to the next stopping place twenty five miles away. The muddy roads and the rough winding mountain trail over which we had to travel made our progress very slow. Most of the way we went along the left bank of the Han river. In one place where the Japanese were constructing a new road we had to carry our bicycles a short distance over the rocks. Just about dark we came to a little town clasped in the bosom of a great mountain, where lived one of the first Christians of Korea, an old, and thoroughly devout and active Christian,

one of those who had suffered much persecution for his faith in the early days. Of the old man's three sons, one is an installed pastor in a near by district, another an elder, and the other a deacon. A rather good record for the first four Christians in a village! Dr. Clark was quite sick with *La Grippe* by the time we arrived, but he dragged himself to the prayer meeting in the little church that night.

Next day we completed our journey, arriving at a town about fifty miles from Seoul where we were to hold a three days' Revival meeting. Dr. Clark was so sick by this time that he could not leave the house for three days. Here we met the Korean minister mentioned above, the son of the elder. He and I and the officers of the local church made house to house calls and street preaching the order of the day, and a church service the program of every evening. All I could do was lead to the singing and look sweet, but I did them both the best I could. I enjoyed every moment of the work, and was simply entranced by the beautiful mountain scenery. I practiced my Korean on the men who went calling with me, and tried to take a different man each time so that I could say the same things over again each day. I had learned some salutations from Dr. Clark which I said to every man I met, but I found it very disconcerting when the other man didn't do his part of the dialogue right. Usually my Korean companion said I didn't know Korean and caused everyone to avoid trying to talk with me. Well, I couldn't talk much, but I could listen, and my big ears never served me so well before in all my life.

On Saturday morning we left this town to go to another one about five miles over a great mountain pass. Dr. Clark was still very weak, necessitating our going very slowly all the way. Oh, what a climb that was! Up! up! higher, and higher round and round we went following the little boys who were carrying our bicycles on their backs.

I felt like Moses looking at the promised land, and I no longer wondered that God took

Moses from the top of the mountain. When a man gets that close to heaven it would be a waste of time for him to die and be buried. Promised land indeed! There in view from that peak were dozens of Korean villages holding thousands of people, all waiting to hear the Gospel. What an opportunity! But, like the disciples on the mount of transfiguration, we heard the Master saying, "Let us go down where the people are, and preach and heal."

The next three days were glorious ones, when with house to house preaching all day, catechumens' examinations, baptisms, and the large preaching services in the church every night, we were very busy. There were some hundred and thirty members in the church who came each night, and after the first day our house to house preaching to the unbelievers (I can't make myself enjoy calling them heathen) began to bear fruit in their attendance also. They listened earnestly, many bought hymn books and Bibles, and some said they wanted to believe. There seems to be a spirit of revival of interest in the air in the country. Everywhere one feels it. May it not be that God is going to give to Korea another ingathering of souls in the near future? Surely the people have not suffered and prayed in vain!

Each night in the country I had gone to sleep with my heart happy and thrilled with the glory of the work and worship, but this night there was the added joy of knowing that to-morrow I was going home. Before the belated rays of the sun had climbed over the mountain top, we were on our way leading our bicycles down the rough winding path in the valley. The early morning air was crisp and refreshing, and the huge mountains seemed the very embodiment of security and peace.

We passed a crude water mill for crushing rock to release the gold but we saw none of that precious metal. Separating from my companions at the junction of the path with the road to Seoul, I came on home, while they went to another church for a short meeting. Though it was a distance of fifty five miles and much of it over very rough roads and across three ferries, by hurrying and stopping only long enough to eat some questionable looking Japanese cakes for my lunch, I reached home about five o'clock. I made the journey without accident, and only got off the right road once. Even that time I had a feeling that I had gone wrong, and did not go far without making inquiry. Perhaps, you will all pardon my feeling of gratitude, not to say pride, when the man I asked not only did not think I was speaking English, but understood me the first time and gave me a correct answer.

I am not daring enough to attempt to tell how glad I was to get home, but it sure was fine to come into the house without taking off my shoes; to sit in a real chair; to hear and talk some sensible language; to dine at a table that would hold two dishes at once without one of them dropping over the side: and above all to eat one grand homecooked meal with my wife smiling at me across the table. Don't tell me there is no heaven! If there were no other attractions about itinerating, one would almost go just to experience the joy of coming back.

Such was my second degree of initiation into the order of Ininerators in Korea. These two country trips have created in me a great desire to try my own wings, and I am looking eargerly forward to the time when I shall go to the country alone and take the third degree.



Language Study—A Devitalizing Agent.

(A Psychological Study.)

BY MISS MARGARET G. ENGLISH.

If man has a good healthy body he must needs have a good healthy mind, for as we all know the state of mind reacts closely upon bodily health and vigor. There are many ways of training the mind so as to attain good health and bodily vigor. Many constructive and destructive agents are aids or hindrances towards this attainment. As the mind plays such an important part in the life of the missionary in acquiring right habits, it seems that for this reason language study should be considered from a psychological point of view. Language study may have either a vitalizing or devitalizing effect upon the mind according to methods used, and so I want to consider language study as a devitalizing agent if thereby I may help others to see some of the dangers along this road.

Conversation in the study of a language is primarily memory work and memory work is devitalizing. Any physiologist will tell you that training the memory has a decidedly vitiating effect upon the body and has little to do with the training of the mind and the developing of mental power. For that reason many people advocate that as little time as possible be given to actual memorizing in the public schools. Memorizing is a form of undirected thinking and the normal mind should do as much directed thinking as possible, if it is ever going to be of much use to a community in the line of productive work. Too much memorizing is not morally good any more than too many day-dreams, unless it has some bearing on other facts or conditions for which we need to use the selection memorized.

Language study from the conversational point of view is devitalizing. It demoralizes the will power and this is one of its great dangers, that it may make the one studying incapable of doing much practical work. It may

even change one with executive powers into an idealist and day-dreamer with almost no executive powers. The acquisition of a large vocabulary is to a certain extent a circus feat which comes from memory training and from constant repetition. It is easy to be a parrot and to say over what has been learned. It requires no effort on the part of the will and that is why too much time given to repeating things memorized is demoralizing. As Aristotle says, "Virtue is the mean which lies between two extremes," and so since memorizing is an essential part of language study, one should be exceedingly careful as to how the memory is used. Many of the nervous breakdowns on the foreign field I believe are due to the wrong use of the memory in language study. Brief mention might be made here of the change in Chinese and Korean education. Although a Chinese scholar was formerly judged great by the number of pages memorized in the classics, now nearly all this memorizing is being discarded.

Language study is also devitalizing because of the danger of undue pride in our achievements. We flatter ourselves when we find that we have been able to master twenty-four words inside of an hour and we do not stop to consider that many of these words we may discard later because we have been unable to use them. The memory wants to keep only the things which are being used. Our self-esteem grows at an increasing rate as we see increasing progress in language study. One victory stimulates us for still greater achievement. Those who attain the greatest victories often suffer the most if through these victories they gain a wrong idea of their own attainments. That is why the natural susceptibility to pride in achievement is such a

dangerous element in language study; it gives one the wrong perspective as to the important things in life. A missionary should exercise discretion in the praise of a beginner's language achievements after realizing the natural tendency to self-esteem in language study. That which needs to be encouraged is productive work for Christ and not language study which is only the means to that end.

I would like to refer to some of the difficulties in language study met in Japan. At the Conference of Federated Missions held in Japan the summer of 1918 missionaries made the following statements. One missionary said, "There has always been much dissatisfaction with language study. Originally each mission turned the grind-stone for its own students, but didn't like the job, so turned it over to the Language School and Federated Missions. The missions have too completely washed their hands of responsibility and allowed their missionaries to sink or swim. Another one said, "The men on the Language Study Board are too busy to systematize the courses." Still another missionary said, "The present state of the Language School needs improvement. In the absence of a strong head, each teacher has worked out his own method and there is great rivalry and pulling at cross purposes. Unfortunately the teachers have to be chosen by the Board of Directors of the School of Foreign Languages and it results in there being at present only two teachers who are Christians. To have to learn Bible teachings and prayer language from non-Christian teachers is unsatisfactory." The governing board of language study in Japan stands sponsor to two distinct language courses, so different from each other that comparisons can hardly be made. To quote again from the report of Federated Missions, "New missionaries are plunged into the midst of one or both of these courses and left to sink or swim, live or die, survive or perish, and according to statistics most of us seem to be perishing."

I hope that the missionaries in Korea will profit by the failures of those in Japan and

adopt a more constructive policy for language study. I am amazed that so little prescribed reading is given in the Presbyterian Mission language course in Korea, as reading and translating are forms of directed thinking. Could not some Korean tracts be read during the first year of the language work and books like "Uncle Tom's Cabin" and "Pilgrim's Progress" be recommended? Story-telling might also be suggested, for there is more joy in work where there is variety.

This language course would not be harmed if it had more life-giving qualities. A course that is merely a bare outline and lacking in explicit details is not only hard to follow but hard to pass, because it leaves so many loopholes to the pursuit of a variety of methods. This may be all very well for those studying under trained and experienced teachers in a language school where there is unity of methods, but for those who sometimes follow their own devices it is a failure.

To begin constructive work as soon as possible in a language course seems to be a good plan. If gospel talks were constructed during the first year of the course and practiced instead of waiting until the second year, the road to discouragement might often be blocked. Of course, talks on other subjects should be planned and then used for, as Socrates has so well put it, "We learn to do by doing." If the student would plan what he might say at the store, post-office, in the home and in other places, new interest in language study would soon develop.

There are many joys and vitalizing forces in language study as we all know, but some of these have been forced out through the lack of constructive methods. Much time ought surely to be given to practical work in the use of the language during the first year, if we hope to profit by the hours spent in study. If too much time is given to drill on grammar and verbal forms, language study will soon become drudgery and will lose some of its joy.

Those who find great interest and joy in their study meet with the least discouragement.

ment. If we can only look upon language study as a rest and recreation from other duties we find great joy in it. That is why some people gladly give part of their vacations to language study and others generously teach during their vacations. There is much pleas-

ure in knowing a different language than one's own, and there is even greater pleasure in it when we realize that this language can be used for the furthering of Christ's Kingdom.

The Forward Movement of the Korean Presbyterian Church.

BY W. N. BLAIR.

The General Assembly of the Korean Presbyterian Church meeting in Pyengyang last October decided to inaugurate a three years' "Forward Movement" campaign, similar to the "New Era Movement" of the Northern Presbyterian Church in the U. S. A. and the "Centenary Movement" of the Methodist Episcopal Church.

A committee of thirty-six, three from each Presbytery, was appointed by the Assembly to direct this Forward Movement.

This year is to be largely a year of preparation. Next year, if the way is open, we hope to have a thoroughgoing evangelistic campaign in every section of our territory. The third year special emphasis is to be laid on Sunday School development and work for young people.

To stimulate effort this year, the Assembly has asked all the churches to make an advance of from 25% to 100% in nine different items, including church and Sunday School attendance, attendance on Bible study classes and benevolences: but the two subjects to be specially stressed are the weekly prayer-meeting and family prayers, an advance of 50% being set as a minimum standard for the former and of 100% for the later.

I wish to call the attention of all Presbyterian Missionaries in charge of churches to two things.

First, the importance of seeing to it that the blank sent out by the Forward Movement committee is filled out and posted at once in all

the churches according to the instructions on the blank. In the upper column called **현재수** Hyen Chai Su (the present figure) fill in black ink the figures which represent the present situation. In the second column, called **진흥수**, Chin Hung Su (the F. M. Standard) write in red ink the figures to which the church is expected to attain during the year according to the minimum standard of advance given in the third column. It will be even better to make large copies of the blank form, fill out as directed and post them on both the men's and women's sides of the church. If these standards are clearly put before the churches now and emphasized repeatedly throughout the year we may expect a great advance. I cannot emphasize too strongly the importance of promptly filling out and posting these blanks. Practically everything depends on the missionary in charge of the circuit. If you have not attended to this please do it *now*.

Second, the importance of getting the churches to realize that the Assembly will require a special report on these nine items next summer, when the annual statistical report is made, and that all items in which the standard set has been attained are to be reported at not merely 100% more than last year as the Assembly's standard requires; but to 100% of the church membership.

If this spirit extends to the whole church success in every line will be assured and we may look forward with confidence to a great ingathering during the next two years.

Joys of Missionary Work in Korea.

BY MISS EDNA A. McLELLAN.

When a certain missionary was leaving her home for Korea a solicitous old lady said "Isn't it strange that——should want to go away off to the Mission field, she is such a jolly girl and enjoys fun so much." That dear old lady dos'nt know there is fun and joy on a Mission field—aye, more real joy perhaps than she has ever experienced.

As my work has been chiefly itinerating among small country groups and heathen villages, it is mostly of the joys found in this work that I can tell you.

Perhaps the casual on-looker would not see where the joy came in when one rides all day long in a springless cart, packed in along with food-boxes, bedding and a Biblewoman till there is neither room to rise up nor sit down. Or when one stops at a dirty inn by the way side for the night, this inn perhaps already crowded with travellers and their horses or oxen. What fun is there in a make-shift of a meal from your food box which you are well-nigh too tired to eat, followed by a restless sleep on the hard floor, restless because the floor is too cold at first and then gets unbearably hot as the night advances. Perhaps some survivors of the third plague of Egypt have found their way into that inn, and are just as troublesome as they were in days of old, and the horses, packed together tight in their stall in the lower room have a "territorial rights combat" all night long, the sound of which even merges into your dreams.

An early start in the morning your nerve-racked, sensitive feeling made more so by a tiff with the land-lord because he wanted to charge you double what he should have asked, commences another long day's ride on the springless cart, intensified over the day before because of the night's vigil. Arriving at your destination, a small church in a mountain village, you have to forget your tiredness and talk kindly to the crowds of Christians and non-

Christians alike, who have gathered around you, and you must eat some of the *kooksoo* (vermicelli) that some kind-hearted grandmother has brought as a special treat. You try so hard to wield those unmanageable chop-sticks, as the self-satisfied old lady and all the household and several other households stand around to watch you enjoy it, and you make awkward attempts at the impossible task of lifting two sticks full of the slippery eel-like stuff to convey it to your mouth; once there, if you try to chew it the result is fatal, and gagging and general disgrace before the whole company is inevitable; you must swallow quickly and keep on swallowing for dear life all the time you are engaged in the perilous undertaking.

Then you must go visiting the homes with your Biblewoman; perhaps your right of entrance into the house is loudly disputed by the dog and several neighbours' dogs; and the family pig, too, must be respectfully dealt with and asked to step aside while you get the door open; once in and seated on the warm kitchen floor with your feet cramped up under you in a poor attempt to be Korean-like you feel safer if not more comfortable. You kindly refuse the symbol of friendship which the sore-eyed, toothless old lady takes out of her mouth wipes carefully on her dirty skirt and passes to you, and smilingly tell her you don't smoke; and the room gets packed fuller and fuller as the word gets spread around that a foreign woman with big eyes, and queer looking clothes and odd sounding speech had come to that house. You are subjected to the regulation questions, "what country did you come from? how old are you? how many sons have you? how much did your coat cost? and will you please take off your hat and let us see what your hair looks like, and how is it that you are—old and not married yet;" and you try to answer all as patiently and satisfactorily as possible and try to hold their attention while

you tell them why you have come and the message you have brought. All this, I say, may not appeal to the cushioned-chair-by-the-fireside, ease-loving one as a source of joy, but listen to the other side of the story.

The little group of newly made Christian women are anxiously awaiting your arrival. They are all washed and combed and have their best dresses on, and the babies on their backs have had such a scrubbing as they hav'nt had for many a day, and their greeting is genuinely cordial, as they help you down out of the cart. Before you know it they have all your boxes and bedding deposited in the proper home and, then, when there is a chance for a talk they tell you with beaming faces of their experiences of God's special goodness to them, of prayers heard and granted in behalf of a sick one, of the Bible verses memorized, of the attempts to learn to read; and your heart warms toward them in sisterly love and sympathy, and you forget your tired body in the joy of fellowship on the common ground of faith in Christ.

"And who is this woman? I don't remember seeing you before," I say to one sitting quietly in the outskirts of the group, "Oh, Poojin, don't you remember me? You came to our house ever so many times and told us about Jesus, and urged my mother-in-law to put away the altar erected in the upper room, before which we worshipped the spirit of my departed father-in-law, and my mother-in-law would not listen, for she was afraid lest she anger the spirits and bring disaster on her sons. But I could not forget your words and your looks, and I could not get away from a feeling that I too, must believe in Jesus if I would be saved from my sins, so I prayed secretly to the God you told us about. You said that although He rules the universe He is willing to hear anyone who calls on Him, and I got such a feeling of peace in my heart, so I talked to my mother-in-law about it, and asked God to open her heart too, and He did, and now we have put away the altar and all the household believes in Jesus." There is joy in

the presence of the angels of God over one sinner that repenteth and it is a privilege to share, in so far as finite human kind can share, in that rapturous joy of the angels. It is always a joy to watch the development of one who has made the decision to believe. Pitifully ignorant, with clothes dirty and hair unkempt they come in, and you follow them interestedly, as they advance slowly and tediously, it may be, through the stage of coming to church Sunday morning with a clean waist on and perhaps their hair combed. Then an awakened interest in hearing the Bible stories, then an attempt to learn to read, then John 3:16 learned off by heart, then all the preparatory course of study learned and a certificate received. Then on to more study, with an attempt to teach a class in Sunday School, and one day venturing to lift their voices and lead the congregation in prayer during the service; then study at the Bible Institute for three months every year, then becoming president of the Missionary Society or some office in the church, and through it all the ever growing faith, and deepened love and sympathy and broadened sphere of usefulness, and you say it was worth while to leave home and come here just for the joy of sharing in the transformation of such lives.

Did you ever face a church full of little children, the most of them from heathen homes, and lead them in their songs of "Jesus loves me," and "I am so glad that our Father in Heaven," and tell them the Bible stories which are ever full of interest for them? Have you felt the joy of seeing some of those little heathen boys and girls develop into earnest Christians and in many cases be used of the Lord to being their parents to know the Savior?

There are social joys, too, which the missionary shares with the group of young men or women who gather from time to time for a social evening. Most of the games we have at home have been readily adapted by the Koreans—Musical Chairs, Whirl-the-plate, Bright Idea Kingdoms and Charades have all been inter-

preted into Korean life and language with great effect. If you could have watched with me a few nights ago a group of twenty or more young men round a missionary's table playing a rousing game of 'Jenkins' you would know there was no race limitations in the fun they were having. For stories, jokes and laughing no one can surpass the Korean and the missionary enjoys it all with them, apart from the direct work on the Mission field, the missionary finds much joy in the community life among fellow missionaries. Although the one purpose of living their lives is not for self but for the benefit of God's children, who have not had all the privileges they have, the missionary community may be an

ideal one with everybody happy. And it is pleasure manifold when during the summer vacation months all the missionaries from all over Korea meet together at the summer resorts. Here all cares and worries are thumped out of existence by the volley-ball, and itinerating bruises and bumps and bangs are all washed away in the ocean surf. The last scene gilded by the departing sun as he disappears from our view and goes to waken our loved ones in the Homeland is a group of happy faced and happy hearted missionaries sitting on the sands by the sea shore and pouring forth the joy of their hearts in songs of praise to the loving Father Who has given them so much to make them all happy.

Things Korean.

·BY F. S. MILLER.

THAT CHURCH AT HURI.

Four families and some youths constituted the little church at Huri. Still they had to have a church, the nearest one was six miles away. By saving up spring and fall contributions of barley and rice they had twenty-five dollars gold, but how could they build a church with that? The four men and several boys agreed to give their labor till the church was finished, totaling 105 days as it turned out. After leveling off a platform about 18x20 feet, they built a stone foundation two feet high. From a nearby rice-pond they carried mud, moulded it into rough bricks and started an adobe wall. Frames for windows and doors were inserted as the walls went up. At ten feet the walls stopped and a rudely framed thatched roof was spread over them.

Then a Japanese carpenter fitted in glazed doors and windows, well made; the walls were smoothed and plastered, and were papered on the inside. A neat paper ceiling was hung to hide the rafters. The floor was covered with a brick layer of gravel and sealed with clay tightly patted down, and on this, mats

were spread. Two good lamps, a pulpit built out of a box, and a curtain to separate the sexes completed one of the neatest little village churches we have. Though one of our smallest it is plenty large for their use. They estimate the cost, including labor, at fifty dollars gold. Sitting on the floor the way they do they could crowd in about fifty people. You may be sure they are far happier over their church than if American funds had been used, several hundred dollars, to build them a foreign style structure. And how proud those boys are of "the church *we* built."

KOREAN WISDOM.

(a) Helper Yi, speaking of carrying on Christian work in discouraging circumstances said, "One summer in the midst of a drouth I saw the farmers busily cultivating grain that looked as though it were going to die. I said to one of them, "What is the use of cultivating your crops when there is a drouth like this?" He replied, "Because that is the time when cultivation is most needed, the very time to get out and be busy." I continued my journey thinking, "God has a lesson in that for us Christian workers."

(b) Mr. So was saying: "The trouble is we do not have enough feeling to win souls. Although I had been a Christian for ten years my mother would not believe. Then I had an abscess on my arm and while suffering great pain I thought of the suffering that awaited my mother if she died in rebellion against God. I cried aloud in my grief. My mother heard me and, coming in, said, 'Son, does your arm hurt so?' It was not from that pain I was crying, I was thinking if this little abscess hurts me this much how will my mother suffer if she does not accept God's love and salvation! She replied with much feeling, 'Well, do not worry about me any more, I'll accept your Savior' and I think that from her changed life that she has done so."

THE GRANDPA WHO THREW PILLOWS.

This may sound like a very innocent amusement but pillows in Korea are solid wooden cubes of four inch dimensions. Nearly all the men in the village were related to the old man. When they became Christians, they gave up not only liquor, but, of their own accord, tobacco too. They thought it a sinful and hurtful waste and did not see how they could conscientiously make beer for the old man or even plant tobacco where food ought to grow in the glory of God.

But grandpa wanted beer and tobacco, and this Jesus doctrine, over which the village had gone mad, came between him and his desires. So, when the villagers met for worship, grandpa came in quietly and, picking up a pillow, hurled it at some one's low bowed head. Then grandpa would go out feeling as comfortable as if he had a good smoke. But one thing surprised and bothered him, no one resented his new recreation.

One day he waited a minute choosing a shot and as he did so he heard his name mentioned in prayer. Were they praying for death and destruction for him? He listened, no, it was penitence and faith and peace of mind, and eternal blessing, they sought. That was too

much for grandpa, he went out without quenching his thirst for revenge.

The next time grandpa came in they were praying for him again and he sat down among them, then bowed his head to the floor. When the writer visited the group for the senior missionary, he heard an old man out in the yard earnestly urging a crony to hasten and make his peace with God, for the time was short. Impressed by his earnest plea, the writer asked who he was. They replied, "The old man who used to throw pillows."

LIVES THAT INFLUENCE.

We had been holding Sabbath services a few miles below the station and were walking home through the river valley among the golden-rod.

As we passed a farmer returning from worship, I offered him a leaflet. He refused it, saying he was a Catholic. Choi asked me: "Why is it the Catholics will not take our tracts?" I told him of what Helper Kim had seen in one of their catechisms: "What becomes of Catholics that read Protestant books? They go to hell."

Choi laughed and said: "That explains it." Then he went on to say: "My cousin is a Catholic and often urged me to become a believer, saying that he would get a position for me from the father. But to tell the truth when I was among the Catholics I never saw anything in their lives that made me want to believe."

"Then I came to Chongju and after living among the Christians there for six months I began to want the spiritual blessings they have and so I became a Christian." One of the joys of this work is to see how these people who ignored each other before—if they did not hate—now band in closest ties in Jesus. As one man said: "I had not a true friend before I believed, and now I have brothers and sisters everywhere."

TOO GREAT EXPECTATIONS.

The missionary physician has a hard time living up to the large hopes he inspires. What

cannot a man do who can make the blind to see?

"What do you want, Cheoni" I asked when I saw the cook standing in the study door. "It's nothing else," he began in Korean idiom, "the friend of my youth, Kwak Yong Siki, has come to town to be healed in the hospital. Will the Moksa give me a letter to the Doctor?" "What's the matter with him?" "About two years ago he ate several pieces of dog-meat and they have lain like a millstone on his stomach ever since." Anyone who has had dyspepsia can understand that idiom.

A week later I asked Cheoni: "How is Kwak, has he received any benefit at the hospital yet?" "He is taking medicine that enables him to digest his rice, but the doctor has not yet brought up that dog-meat."

AN UNSOLICITED TESTIMONY.

Dr. Philip Jaisohn is a Korean of princely blood, once a political refugee to America, where he graduated from college and a medical school and became a naturalized citizen. Later, he returned to Korea and became advisor to the Emperor of that day.

One day at our table he said: "The Emperor asked me to obtain a number of men to take charge of the new system of schools. I asked: 'What kind of men does your Majesty desire?' 'Men like the missionaries.' 'What salary will the Government pay?' 'What salary do the missionaries receive?' 'That is another matter. You will not get men of that stamp to come out to work for the Government for three times what the missionaries receive' I told him.

PASTORAL DIFFICULTIES IN KOREA.

Min and his were wife unbelievers. As he was the best tile layer in our region we engaged him for the new house. Some months later as I was passing through his village, I called to see him and present again the claims of the Gospel. Great was my disappointment in finding that he had died just two weeks before.

"Just two weeks, then I'll call on his widow and offer what consolation I can in her heathen

widowhood, "Where does she live?" "She has moved to the other end of the village since she remarried." Will the Editor please inform me in the next issue whether I should have con-doled first or congratulated first.

Little Chung was an unpromising language teacher, little in several respects. He called on the missionary on Saturday to borrow enough money to bury his wife. He had found the missionary in a moment of weakness and had obtained the funds. Emboldened by this he squirmed in his chair several times and said: "I have something else to ask, will you not let me have five yen more?" "For what?" "On Monday I want to marry again."

"But how can you afford it when you are in debt already?" "How can I afford not to do it? How can I pay out of my small salary to have my rice cooked, my stockings mended and my washing done?" I never heard whether the missionary gave him the five yen wedding present not.

And by the way, the doctors have their difficulties too. Andong's physician took sick and they telegraphed for medical assistance, Chungju's physician telegraphed: "Coming with a nurse," and took the three days' trip feeling that the telegram would keep the doctor cheered up till he arrived. The only hitch was that the telegram arrived: "Coming with a hearse."

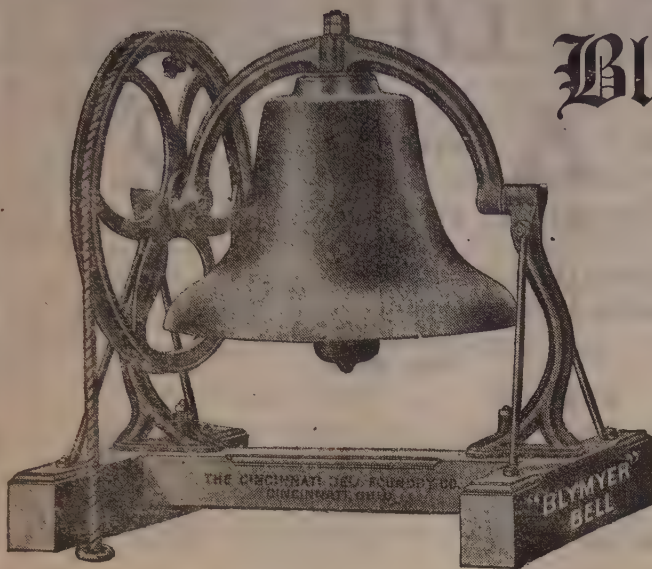
Notes and Personals.

Dr. and Mrs. C. I. McLaren of the Australian Presbyterian Mission have returned from War service and are again stationed at Chinju.

A son, George Drummond, was born on May 9th to Dr. and Mrs. J. D. Mansfield at Seoul.

Clarence, the infant son of Dr. and Mrs. W. T. Reid of Songdo, died on May 5th.

Mrs. J. T. Crothers and Miss Margo L. Lewis of the Northern Presbyterian Mission have return from furlough in U. S. A.



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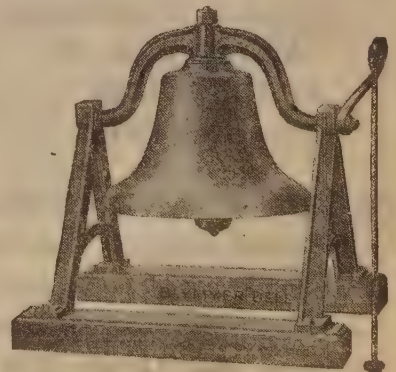
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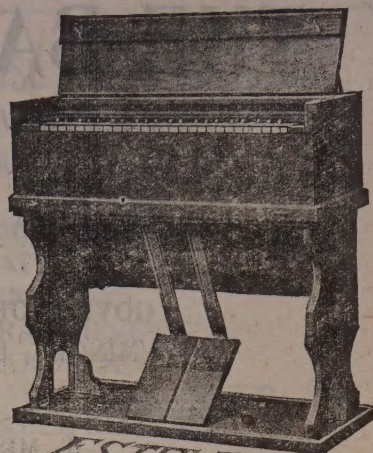
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Kirin, Liaoyang, Tiehling, Ryojun (Port Arthur).

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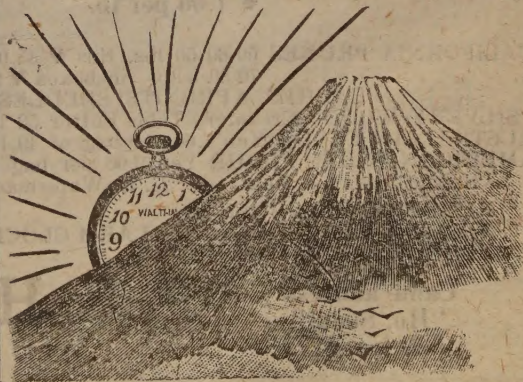
THE MURAKI WATCH COMPANY
SEOUL BRANCH

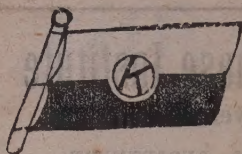
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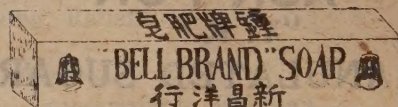
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